Beverley 185 701 C3

God All in All:

OR, THE

Kingdom of the Son

Deliver'd up to God, even the Father,

By the Son Himself.

BEING A

SERMON

ON THE

Kingdom of God All in All.

Leading into an Exacter and Clearer Discovery of the Kingdom of Christ, upon that Great Context, 1 *Cor.* 15. 24, 28. *&c.*

By *T. BEVERLEY*, a Companion in the Tribulation, and Patience of the Kingdom of Christ.

Revel. iii. 11. *Behold I come quickly, hold fast that thou hast, that no Man take thy Crown.*

LONDON: Printed for *Will. Marshal*, at the *Bible* in *Newgate-street*, and *John Marshal*, at the *Bible* in *Grace-Church-street*, 1698.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

To the Honourable

Sir *THO. ROKEBY,*

One of the Judges of the *Kings Bench.*

To the Honoured { The Lady *ROKEBY,* / Madam *ROKEBY.*

THE Obligations I have (moſt Honoured) to You, each in particular, are very preſſing upon me, to make Any, and the moſt Publick Acknowledgments I am able. But indeed I can ſincerely profeſs it in his preſence, who knows all Hearts, It is the abundant Knowledge I have of your Senſe of, and Love to the Truths of the Goſpel in your Hearts, and Converſes, that hath Principally determin'd me to make a Preſentation to you of ſo ſingular an Evan-

gelical Doctrine, as the following Diſcourſe aſpires to ſet forth in a True Goſpel Light before You, and by You to the Churches of Chriſt, as a *Crown of Memorial* to you in the Temple of the Lord; In all conſtant Humbleſt Supplications for all Bleſſings, and of the *Kingdom* particularly, upon you, and your Honoured Relations, and with an eſpecial Regard (Sir) to that Eminent Publick Station, God hath pleas'd to place you in; and in which, I may without any Suſpition of Flattery ſay with *Solomon*, *The City Rejoyceth in it.* *I am*,

Moſt Honoured,

Your moſt Affectionate,

Obliged Servant,

in our Lord Jeſus,

T. BEVERLEY.

A

SERMON

ON THE

Kingdom of God All in All:

Leading into a Clearer Knowledge of the *Kingdom of* Chriſt.

---

1 Cor. XV. 24. 28.

Then cometh the End, when He ſhall have Delivered up the Kingdom to God, even the Father: when he ſhall have put down All Rule, Authority and Power, er, &c. *And when All Things ſhall be Subject unto Him,* (the Son,) *Then ſhall the Son alſo Himſelf be ſubject to Him that put All Things under Him, that God may be All in All.*

THere are ſome Truths of Scripture, that though they cannot but be acknowleng'd Great, and High, and moſt Divine; yet have not been ſo Fully, and Particularly Inquir'd into, nor ſet in their own Light; but the Greatneſs of them hath rather Dazled, and kept even the Servants of Chriſt, much more the common Profeſſors of Chriſtianity, from too near Approaches, and from a cloſe conſidera-

tion of Them. And this falls out eſpecially when they are among (as They may be ſtyled) The Ἅπαξ λεγόμενα, Points but once ſpoken of by way of Treaty of, or laying them down as Doctrine of Scripture. And ſuch I eſteem the *Kingdom of God, All in All*; Which is very Fully in this Great Context ſet before us, and no where elſe ſo Diſtinctly in the whole Book of God: And therefore it calls for a more Exact Reſearch into it, it having not been ſo Fully Explicated.

There are Three Great Points I Aim at in the Following Diſcourſe hereof.

Point 1. To ſhew, *That the Ultimate and Final Reſult of all the whole State of Creation, and Redemption, is into this* Kingdom of God, All in All.

Point 2. *That the Abſolutely Eternal Glory of Chriſt, the Mediator and his Saints, is in this Kingdom of God,* All in All.

Point 3. *That the Kingdom of Jeſus Chriſt, the Kingdom of Redemption, is that Holy, moſt Wiſe, Prudent and Gracious* Oeconomy, *a* Diſpenſation in the Fullneſs *of* Time, *or of* All Times, *Preparatory to this* Kingdom of God, All in All.

In every one of theſe Points, I will have due Regard to this ſo Grand Context of the Apoſtle, and endeavour therein to obſerve the Order and Scope of the Context in Every Part of it.

But theſe are Points ſo Exceeding Great and High, that it may well be ſaid in Relation to them, *Who is ſufficient for theſe things*! They are *High*, and *Deep*, *Long*, and *Broad*, *who can ſearch them out to Perfection*?

What

What can we Do? What can we Know? The very Beholding Them a far off, may very well make him, that attempts to ſpeak of them, cry out, as *Solomon* in his Contemplation of the Divine being; *Surely I am more Bruti∫h than any Man, and have not the under∫tanding of a Man; I neither learn'd Wi∫dom, nor have the Under∫tanding of the Holy.* Thus he bewails Himſelf in that Senſe of his own Weakneſs, and Ignorance, and Impurity, when he made but an Approach to the Excellency of, and Perfections of the Nature of God; *Who hath aſcended into Heaven* to view and behold him; and *deſcended*, then to declare him? Who can give Account of him, who *gathers the VVind in his Fiſts*? Hath the moſt unaccountable Motions, or *Phænomens of Nature* in his perfect Comprehenſion and Power; *what is his Name, or his Son's Name, If thou canſt tell?* Who can ſpeak of the Perſons in the Divine Being, the *Father*, and the *Son*, and the *Divine Spirit*? How neceſſary therefore is that Admonition, and the Caution that Follows, On Humble Enquirers, much more on Bold Examiners, and Poſitive Aſſertors: *Every VVord of God is Pure*, Purer than that the Quickeſt, Sharpeſt, moſt Refined Wit, or Spirit, or Reaſon can call it to Account; *Add not thou unto his words*, leſt *He Reprove thee*, and ſhew thee the Folly, and Falſhood of thy own Reaſonings, and Arguings, and thou be *found a Lyar*. But that this may not Deter us from having to do with ſo Holy a God, and ſo Sublime a Knowledge, as of Him, *He is a Sheild*, to Protect, and Secure thoſe who put *their Truſt in Him*, who Vale their Underſtandings to his Infinite Underſtanding, and with Loweſt Obeyſance of Spirit to his words. *Prov.* 30. 2, &c.

Oh how neceſſary is this to the Converſe of our Souls with this ſo High Truth, the *Kingdom* of God *All in All*! For if the Preſent State of Creation and Providence, much more of *Redemption* by Chriſt and the *Kingdom of Redemption*, are ſo Exalted above All Heights; Oh how much more is *God All in All* in that Pure and Perfect *Kingdom of Eternity*?

There is great Danger indeed of *Adding* in ſuch a Point, as this, to *his Word*, leſt I be Found a *Lyar*; I ſhall therefore by his Grace, take heed to his Word, and to what I find in it, and keep cloſe to it.

I Begin then with the Firſt Point, to ſhew, *That the Reſult of the whole State of Creation and Redemption, is into the* Kingdom of God, All in All.

And herein I propoſe Three Things.

1. To enquire into the Senſe of the Expreſſion it ſelf, *God All in All.*

2. To ſhew, in what Senſe the Kingdom of God, and God in it is *All in All, from Eternity to Eternity.*

3. To Enquire, by the Word of God, In what Senſes That Kingdom of the *Father* is not now *All in All*; and therefore to ſhew, That in Senſes oppoſite to thoſe Senſes, in which it is not now *All in All*, *It ſhall* be *All in All*, And God in it, *All in All* to Eternity, when the Kingdom ſhall be delivered up.

Firſt, Then to conſider ſtrictly, and cloſely this Expreſſion, *God All in All*, by comparing it with ſuch in Scripture, as come near to it, and yet are not It: There are ſeveral Scripture Expreſſions, that Riſe High toward this Senſe, and yet do not come up to it, as

Rom.

Rom. 11. *Laſt. Of Him, Through Him, to Him are All Things, to Him be Glory for Ever,* 1 Cor. 8.6. *To us there is one God the Father, of whom are All Things, and we of Him; And one Lord Jeſus Chriſt, By whom are All Things, and we by Him,* Eph. 4. 6 *One God, and Father of All, who is above All, through All, In you All,* Heb 2. 10. *It became Him, by whom are All Things, and for whom are All Things.* Now All theſe are Repreſentations of the Supreme Dominion, and Influence of the Divine Being throughout the whole Creation; and with Particular Love, and Grace to His Redeemed in Chriſt; and of All Returning, and Redounding to His Glory. But though theſe make mention of God *above All, in All, through All*; *All of Him, All by Him*; Yet none of Them come up to that Height, *All in All.*

There are two other Scripture Forms of ſpeaking, that come nearer; yet they do not Fully Amount to this, *God All in All*; There is a Difference and I will endeavour to Find, wherein the Difference Lyes.

The Firſt Scripture wherein we have a nearneſs, is, *Coloſ.* 3. 11. *Where there is neither Greek, nor Jew, Circumciſion, nor Uncircumciſion, Barbarian, Scythian, Bond, nor Free,* but *Chriſt is All, and in All.*

A Second Expreſſion of Scripture that comes yet nearer, is, *Eph.* 1. v. 23. *The Fullneſs of Him, that* (*Filleth*) *All in All.*

But this Third Expreſſion in the Text is, *That God may* (*Be*) *All in All*; Now to Ballance theſe Scriptures, and to ſee, wherein they agree, and wherein they differ; I begin with the Firſt of Them, *Chriſt is All and in All*; All outward diſtinctions are removed, and of no Value; *Chriſt is All:* Chriſt, as a Saviour, as a Redeemer, *Jehovah* our *Righteouſneſs*; Chriſt by his Spirit

Spirit in the Great work of *Sanctification*, *Christ* is *All*, plainly, and absolutely *All*; Christ is *Made to us of God*, *Wisdom*, *Righteousness*, *Sanctification*, *Redemption*, So he is *All*: *I desire*, therefore saith the Apostle, *to know nothing but Christ*, *and Him Crucified*. All distinctions of an External Kind Avail Nothing, Birth, or Blood, *Jew*, *Greek*, *Barbarian*; Dignities, or Abasedness of Condition, *Bond*, *Free*; Nothing of Ceremony, *Circumcision*, or *Uncircumcision*: Nay nothing of any Righteousness of our own; I count all that, saith the Apostle, No other, then *Dross*, then *Filth*, then *Loss*; The *Supremacy* of *Knowledge* is the *Knowledge of Him*: *In Him are hid all the Treasures of Wisdom*, and *Knowledge*, *Viz.* By way of Object, and Subject, every way; *He is the Head of Principality*, and *Power*, All Dignity, and Dominion are in Him; He is *In Us*, the *Hope* of *Glory*, He is *our Life*: Thus He is plainly *All*; wholly, and fully *All*, All for Time, All for Eternity. But then the other Part of the Expression; *And in All*; That [*And*] Limits the Universality of the Proposition; It is not, *All in All*, but *All*, [And] *In All*. This is true, He is *All*, and He is *In All*; that is; *In All*, that are His; There is a Communication of Himself; But it does not Rise to *Fill All in All*; He is, *In All*, tho not to perfection, yea, though with much Imperfection; For though Christ be All, and in his Saints; Yet still there is Great Reason of Complaint; There is Darkness, Notwithstanding all the Light, and Knowledge, that he Gives them; There is unbelief, Notwithstanding He is the Author of Faith; There is Remaining Corruption, although He is a Holy Saviour; *And the Law of the Spirit of Life is in Him*, and sets Free from the *Law of Sin*, *and Death*, as to the Guilt, and by way

way of Beginning, as to the Corruption, and Power: So that He is *All*, and *in All*: But He is not *All in All*; Nor doth He *Fill All in All*, there is ſomething, that is not His, or of Him, though, He pardons it, and purifies from it, and covers it. He Purifies from it, Yet there is ſomething, that is not Chriſts; The Apoſtle ſays; *Chriſt is in You, the Hope of Glory*; And yet there is Notwithſtanding, a Great Darkneſs concerning that State of Glory; There are many Fears, and Horrours in the Souls of Believers concerning their Eternal condition, Notwithſtanding *Chriſt is in Them the Hope of Glory.* So that though He is *All*, and *in All*, yet He is not *All in All*, becauſe there is ſo much, that is not He, or of Him: So ſaith the Apoſtle, *I deſire to be found in Him, not having my own Righteouſneſs; I count All but Droſs, and Dung for the Excellency of the Knowledge of Him; I deſire to know Him, and the Power of His Reſurrection*; Thus Chriſt is *All*, and *in All*; In the Apoſtle and yet not *All* in the Apoſtle; For he goes on; *Not as though I had already attained, or were already perfect; But I follow after, if I may apprehend that, for which I am apprehended of Chriſt Jeſus*; Hereby it was plain Chriſt was *All* to the Apoſtle; and in the Apoſtle; but not All in the Apoſtle; for then he would have *Attain'd*, and *Apprehended*; Nor was All in the Apoſtle of Chriſt, for then he would not have ſaid; *Evil is preſent with me; and I find a Law in my Members*, For this we know is not of Chriſt. Rom. 7.

This therefore is the Conſolation of Humble ſelf-abaſed Chriſtians, when they find, they are compaſſed about with many Infirmities, and Imperfections; when they have many Starts, Falls, and Failures, and are ready to conclude; They have none of *Chriſt*,

Chriſt;

Chriſt is not in Them at All, becauſe *Chriſt* is not All in Them; Becauſe he does not *Fill All in Them.* But He is in his Saints, He is in every one of Them, Though He do not fill Them to Perfection in the preſent State; He is not to the Height, to the Fullneſs, to the Perfection of what He Himſelf is; Nor does He Fill All of Them; There remains much of Themſelves in Themſelves: And if I apprehend aright, and I deſire to wait upon Divine Illumination in it; The very words do carry this Senſe: He is ſaid to be *All* indeed; *Wiſdom, Righteouſneſs, Sanctification, Redemption*; And *in All, In All* His, He is thus: But He is not ſaid to be All in any of Them; Becauſe there is no Thing in Any one, that is to the Heighth, and Excellency, that is found in Jeſus Chriſt; And much that is not at all of Chriſt; We have reaſon therefore of being Humbled, and Lying low in our ſelves continually, for though Chriſt be (as He is) *All*, and *in All*, yet He is not *All in All*, or in any One does He yet *Fill All in All.*

2. I come therefore to the Second Expreſſion, which riſes Higher then this; And it is the State undoubtedly of the *Kingdom of our Lord Jeſus Chriſt*, as the Apoſtle does by the Contexture of his Words ſignify, *Eph.* 1. 20, *&c. He Raiſed Chriſt, and ſet him at his Right Hand, far above all Principality, and Power, and every Name, that is Named, not only in this World, but in that which is to Come; and hath put all Things under His Feet, and gave Him to be Head over All Things to His Church, the fullneſs of Him, which filleth All in All.* Now although, It is True, Chriſt is now *Head of the Church*, and *The Church is His Body*; Yet there are ſome Expreſſions, that Lead us to the *Kingdom of Chriſt*, as what this Scripture is moſt properly Elevated

ed for; as that; *of the world to come*, of which Chriſt is *Called the Father*, Eſa. 9; and that of *Head* over *All Things, and All Things put under His Feet*; But ſaith the Apoſtle; *we ſee not yet All Things put under his Feet*, Nor is the *Church* yet, as It ſhall be, *The Fullneſs of Him*, and therefore He doth not yet, as He ſhall do in his Kingdom, *Fill All in All*, nor are *All Things yet put under Him*; as they ſhall be in *That world to Come*, whereof *We*, with the Apoſtle *ſpeak*, *Heb.* 26, *&c.* Chriſt therefore knowing the certainty of the Divine Decree in Relation to it, *Sits Expecting, till his Enemies be made his Footſtool*; Therefore *All Things* are ſettled in the Decree, and Determination of God, yea, and in Regard of the Supreme Authority, with which Chriſt now Diſpoſes All Events, and *opens the Sealed Book* to the very Laſt: He is ſet down on the *Right of Majeſty in the Heavens*; and *All Power in Heaven*, and *Earth is given to Him*; But Notwithſtanding the aſſurance beyond All poſſibility of doubt; That all Things ſhall be viſibly *put under Him*, He doth not *Fill All in All* yet, nor doth He yet in Saints *Fill All in All*; But in His Kingdom, *He ſhall Fill All in All*; Every Thing, that ſhall be in that Bleſſed State of that *Kingdom*, ſhall be as Full of Chriſt, as it can hold; Every Saint ſhall be Full of Chriſt; The Spirits of Saints ſhall be Full of Chriſt, yea, the very Bodys of Saints ſhall be Full of Chriſt, *Made like to his Glorious Body by that Power, that ſubdues All Things to it ſelf.* There ſhall be nothing of Glory, Happyneſs, or Enjoyment, But it ſhall be Full of Chriſt; Even the very Creation ſhall be Full of Chriſt at that Time, and All ſhall be Full of the Acknowledgments of Chriſt.

Now this I deſire very Humbly to propoſe to thoſe, I ſpeak to, as to the *Wiſe*, that they would *Judge what I ſay*; And I ſay, That the Spirit of God hath by this manner of Expreſſion, ſhew'd a difference between the State of Saints, now, and the State They ſhall be in, in the Kingdom of Chriſt; Though Chriſt be *All*, now, *And in All*, yet He doth not *Fill All in All*, till the State of his Kingdom; Then every one of His ſhall be Fill'd with Him; Every one of the Happy, and the Bleſſed: Only *Sathan is Sealed up*; and the *Wicked* Rais'd, and yet *Dead*, becauſe *ſlain with the Sword of Chriſts Mouth*, or Condemn'd by Him, are at the *Four Corners of the Earth*, and cannot ſtir beyond their Limits; Even they ſhall be Filled with the Indignation, and Power of Chriſt.

For God hath in his Infinite Wiſdom, and Underſtanding, In his *Wiſdom* and *Prudence*, wherein He hath abounded towards us, *viz.* Saints, as the Apoſtle ſpeaks, *Epheſ.* 1. 10. He hath prepared an *Oeconomy*, or *Diſpenſation*, wherein, as in the *Fullneſs* of *Times*, or of *All Time* He will Recapitulate, or bring under one Head, *viz.* Our Lord Jeſus Chriſt, All Things *in Heaven, and Earth*; *In Him, even in Him.* Whatever then is reſtored, or under the Reſtitution of his Kingdom ſhall be Full of Him, as the Redeemer, and as the Son of Man; And *All Things are put under His Feet*, and nothing *Excepted, but He, who did put All Things under Him.* Again in another Scripture, the Apoſtle ſhows, how every thing ſhall be full of Chriſt, *Phil.* 2. 9, 10. *As Chriſt humbled himſelf and became Obedient to Death, even to the Death of the Croſs, So God hath Highly Exalted Him, and given him a Name above every Name*; *That at the Name of Jeſus every Knee*

Knee ſhould Bow, both of Things in Heaven, and Things on Earth, and of Things under the Earth, and that every Tongue ſhould confeſs, that Jeſus Chriſt is Lord to the Glory of God the Father; This is the Wiſe and Holy *Oeconomy* of the Father; That as there was a withdrawing of the Divine Glory, that there might be Humiliation, and the Death of the Lord Jeſus; So there is an *Oeconomy*, or *Diſpenſation*, wherein the Divine Glory will withdraw it ſelf, ſo, that the Glory of the Mediator may be ſeen in his Humane Nature; And this is Repreſented by the *Rainbow* ſo often made uſe of, when the Glory of Chriſt, as the *Son of Man* is diſplay'd; The Splendor, and Colours of which muſt be ſeen at the other End of Heaven from the Sun, and yet it is to the Glory of the Sun, from whoſe Beams, the Beauty Springs: Even as this Glory of Chriſt in Humane Nature, as its Higheſt Exaltation, as Lord, the Great *Adonai*, is to the Glory of God the Father, From whom this Glory Derives, So that He is ſtill *Excepted*, who *put All Things under Him*; In the *Throne* He is *Above Him*; *The Throne of God* and of the *Lamb*, are in the *New Jeruſalem*; Firſt of God, then of the Lamb.

Now in this State All is Full of Chriſt, full of His *Name*, In it *every Knee Bows down*, *Things in Heaven*, and *Earth*, and *under the Earth*, even to the Loweſt Hell; and every *Tongue Confeſſes He is Lord*; There is an Abſolute neceſſity Lying upon All, Even Devils, to Acknowledg Chriſt. But Angels and Saints, and even the Reſtored, Reſtituted Creation, are full of Chriſt and his Redemption; And therefore in the *Revelation*, That Book of the *Kingdom of Chriſt*, we have this *Viſion* of it, *Cap.* 5. 11. John *Beheld, and*

heard the Voice of the Innumerable Company of Angels, ſaying with a Loud Voice, Worthy is the Lamb that was ſlain to receive Power, and *Riches,* and *Wiſdom,* and *Strength,* and *Power,* and *Glory,* and *Bleſſing;* and every *Creature, which is in Heaven,* and *on the Earth,* and *under the Earth,* and *ſuch as are in the Sea,* and *All that are in Them, heard I ſaying, Bleſſing,* and *Honour,* and *Power be unto Him that ſitteth on the Throne;* obſerve, *He is Excepted, that put All things under Him: In the Throne He is above Him*: and *unto the Lamb for ever* and *ever*; All is full of Chriſt; *And the four Living Creatures, and the Four and Twenty Elders fell Down, and Worſhipped Him, that Liveth for ever, and ever,* the Divine Being, both in Him that *Sitteth on the Throne,* and in the *Lamb.* And thus I am perſwaded, the Divine Spirit hath Reveal'd to us that diſtinct Kingdom of the Glorified *Son of Man,* the Eternal Son of God in Humane Nature; Although I know it is not generally underſtood, nor accepted, no not by Perſons of very Great Intelligency, and Learning, and Holyneſs; They do not ſee this diſtinct Kingdom of the Lord Jeſus Chriſt: But yet filling is not ſo much as being *All in All,* as is to be further ſaid.

And ſo I have opened the Second Expreſſion of Scripture, coming neareſt to that here before us, *God All in All.*

I come therefore to the very Expreſſion it ſelf before us, Gods being *All in All,* Or, That God may be *All in All*; When therefore it is ſaid, *God is All in All,* It plainly exceeds the Expreſſion, *Chriſt is All and in All,* becauſe that Limiting word, *And,* is left out, For God *All,* Immediately flows into *All*; It exceeds the ſecond Expreſſion; *Fills All,* becauſe to *Fill All in All*

All is not ſo High, and Deep, as to be *All in All*, for Being is more Intimate, then *Filling*, and it is more permanent, and Immutable; and therefore is moſt Admirably ſuited to the *Eternal Kingdom* of the Father, as *Filling* is moſt agreeable to that Kingdom of Chriſt, that is to be *delivered up*. The ſumm therefore is this, That when the Word of God tells us, God is All in All. It gives Aſſurance that the Divine Being it ſelf, Communicates it ſelf to the utmoſt, that Finite Beings are capable of, next to that of the Hypoſtatical Union of the Humane Nature of Chriſt to the Eternal Word, the Son of the Father.

I come therefore to the Second General Point; To ſhew, in what ſenſe the Kingdom of God, and God in it, is *All in All*, From Eternity to Eternity: And if by the Aſſiſtance of God, I ſhall be able in any meaſure to expreſs to you, how God is thus *All* in *All*, which is the Higheſt Expreſſion, Words can reach unto, I ſhall do it with All Humility, and without Daring to be too poſitive in Particulars; But in General I look upon it to be the mind of Scripture; To ſignify to us; That it is the Eſſential Glory of the Divine Being Communicating Himſelf, Immediately by Himſelf, to thoſe, whom he will make for ever Bleſſed with Himſelf; That He not only *Fills All in All*; But He is *All in All*.

1. In the Firſt Place, I would deſire it ſhould be always underſtood; That, when we ſpeak of God *All in All*; It is to be underſtood of the *Eternal Father, the Eternal Word, the Eternal Spirit*, who are *One*, Who are this *One God All in All*; For if we were not thus to underſtand; We ſhould loſe that Great Point of Scripture; That it is the ſupreme Glo-

ry,

ry, Perfection, and Fullneſs of the Divine Being, that *the Father, the Word, and the Spirit, are the One God.*

Indeed, the Majeſty of Scripture is ſeen in that very Manifeſtation of the Divine Being; In the Majeſty of the Father, as moſt Glorious, and Becoming the General way of ſpeaking of the *One God*, and yet abundantly revealing the Eternal Son, and Spirit, one with Him: For it is the Majeſty of the Father, Son, and Spirit, that is beheld in the Majeſty of the Father; And it is very obſervable, that in *v.* 24. of this Chapter: The Apoſtle ſpeaks of the *Kingdom delivered up to God, even the Father*, wherein the Son, and the Spirit are not Excluded; But it is the Glory of the Divine Being, that the Unity and Majeſty of the Son, and of the Spirit, are beheld in the *Father*; In the *Delivering* up of the *Kingdom to God, even the Father*, is beheld the Delivery of it up to the Son, and to the Spirit.

But becauſe, This I know, no one is able to declare, I will leave it in this General Expreſſion; *The Father, God All in All*, neceſſarily Including, according to Scripture, the Son, and the Spirit; Every where made known One with the Father, and in Relation to whom He is manifeſted and called the Father.

That therefore which is ſo Great a myſtery now to us, and that we ſtand at a diſtance from, and Adore, and Humbly Admire, and are even Amaz'd at the Glory; When we come into that *Kingdom*, that is deliver'd up, even the *Kingdom of our Lord Jeſus Chriſt*, which is, as is further to be ſhewn, to prepare for it, we ſhall underſtand the Glory of the Divine *Father*, *Word*, and *Spirit*; and in the underſtanding of it, be by

our

our Lord delivered up into it, and Enjoy it for ever, as Fully, as Finite Beings can Enjoy an Infinite.

2. That we may underſtand in what Senſe, the Divine Being in the *Father*, the *Word*, and *Spirit*, the one God is *All in All*, and King from Eternity to Eternity, Eſſentially, and Eternally, It is this; That, Being it ſelf, and whatever Beings can be ſuppoſed, they are All in God; and throughout the whole poſſibility of being, God is; Becauſe he himſelf is Being, and all Being it ſelf; And a ſupreme and abſolute Soveraignty, Dominion, and Kingſhip is Eſſential to the Divine being; His own being in the *Father*, *Son and Spirit* is an Eternal Soveraignty, in and with Himſelf; And upon a ſuppoſition of a Creation, He cannot but be *All in All* in it, in one Abſolute, Eſſential, Unchangeable Senſe, and King over it; And thus He is the only *Happy, and Bleſſed Potentate, who only hath Immortality, and Dwels in the Light, to which none can approach*; *Whom no Man hath ſeen, nor can ſee*; *He is the King, Immortal, Inviſible, the only wiſe God.* And in this ſupreme Senſe, All Creatures are *Reputed nothing, and leſs then nothing, and Vanity*; and All Princes, and Kingdoms, and even Angelick Beings, and Powers are *Nothing, and leſs then nothing*; All can add nothing to Him, nor can they take any thing from Him by their Being, or by their not Being; So he muſt be *All in All.* 1 *Tim.* 6. 15.

3. When we therefore ſpeak of God not *All in All*, or of the *Kingdom delivered up*, or the *Kingdom* not yet *Delivered up*; All ſuch Expreſſions are to be underſtood in a Senſe *Oeconomical*, the *Oeconomy* of Things, as Scripture often ſpeaks in that Language; or the *Diſpenſation*; that is; the Free *Diſpenſation*, or ordination of God in a Variety of Repreſentations, manifeſting *Eph.* 3. 9. 10.

His

His *Many-Folded Wiſdom*, and opening the unſearchable Riches of it, which elſe would be Eternally ſumm'd up in Himſelf; And otherwiſe, that Abſolute Eſſential Senſe of *God All in All* can never be Removed, nor any way changed. So that whatever there is of Created Beings, either of Angels, or Men, or of the Creatures below them, and All the Government of God in Relation to them, yea, even their Eternal State, if we come to the ſtricteſt conſideration thereof, and to a cloſe compare with the abſolute Perfections, and Glorys of the Divine Being in the *Father*, *the Son*, *the Spirit*, are but *Oeconomy*, or Free Diſpenſation of God, *Who worketh All Things after the Counſel of his own will:* So that in ſumm, to underſtand *God All in All*, and the Kingdom of *God All in All* in Higheſt Senſe, is to underſtand it in a pureſt Independency on any Creature; *God is All in All, and the only Potentate, the King Immortal, Inviſible, of Himſelf, by Himſelf, within Himſelf, and to Himſelf*, and hath not the leaſt Dependence on any Created being to be ſo; For though we are ready to think, there cannot be *All in All* without ſome other, *viz.* Created Beings; So there cannot be a Potentate, or King without Subjects; Yet in the Incomprehenſibleneſs of the Divine Being, and Perfection this is ſo; Eternal Royalty is His without any Creature to Rule over; The Infinity of *All in All*, can be, and is, within Himſelf, without any Creature; *The Eternal Father, Son, Spirit, are all this, of, by and to themſelves, to whom be Glory for ever.*

Epheſ. 1. 11.

So then we are come to this, as the proper Subject of Diſcourſe, or State of the Queſtion; What *Oeconomy* or *Diſpenſation* is freely choſen by God, as that which comes neareſt, and cloſeſt to *God All in All*, to the

the Abſolute Eſſential State of *God All in All*, and to the Kingdom *Delivered up to God, even the Father*, That He with his Son, and Spirit, who are Himſelf, may be *All in All*: And ſo Incluſively to conſider what *Oeconomies*, or *Diſpenſations* of God have been, and are in the World, that take moſt off from God being *All in All*; and ſo to ſet out that Higheſt *Oeconomy* before the *Kingdom delivered up*, viz. the *Kingdom of our Lord Jeſus Chriſt*, which will fully prepare by what it ſhall have effected, and by the delivery up of it ſelf, for the *Kingdom of God All in All*. All which I ſhall preſent in the following Propoſitions.

Propoſ. 1. Even Creation it ſelf is a Condeſcenſion from the ſupreme Heighth of God (*All in All* to Himſelf) for the Manifeſtation, and Communication of Himſelf to, and in Intellectual Creatures, and in the whole Univerſe of Beings; *Which for his Pleaſure are and were Created*; And yet it is an *Humbling of Himſelf to behold*, and to give Regard to any thing out of Himſelf, As All Created Beings are, whether in Heaven, much more on Earth, and below Heaven; and to take Care of Them, and to have Pleaſure in Them; And indeed ſuch Creation, ſuch Communication of Himſelf cannot be conceived aright of, but in Gods Foreſight of the Union of the Created Humane Nature to the Eternal *Word*, *By whom and for whom All things were made*, and is therein in the Eye and Deſign of the Father, *The Firſt Born of the whole Creation*; For He *Created All Things in Jeſus Chriſt*. *Rev.* 4. 11. *Pſ.* 113. 6. *Coloſ.* 1. 16. *Eph.* 3. 9.

2. Though God was pleaſed to Create, yet He might ſo have Created, that the Eyes of All Intellectu-

al Creatures ſhould have been upon Himſelf Alone, and the ſole dependence of the lower Creation been Alone on Himſelf, not One in another only, but Immediately on Himſelf, upon the Immediate ordinations of his Hand without the Intervening Cultivation of ſuch a Hand, as *Adams* in *Paradiſe*; This therefore is a Further Conceſſion God was pleaſed to make, from Being *All in All*; That one Creature ſhould be managed by another.

3. Creation and the Government of the world might have been ſo Conſtituted; That the whole, and ſole Domination ſhould have been pure, and perfect *Theocracy*, Or Divine Magiſtracy: But the ſeveral Kinds and Degrees of Government, that have been a-
Coloſ. 1. mong Men, we are generally ſenſible of; And Scrip-
Epheſ. 6. ture gives ſtrong Intimations of Governments among Angels, both Good, and Bad; when it ſpeaks of *Thrones*, *Dominions*, *Principalities*, *Powers* in *Heavenlyes*; and of *Principalities*, *Powers*, who are *Spiritual Wickedneſſes in High places*, viz. In the Ayery Regions; And Theſe of both Kinds have in a kind of Subjection on the world that now is: But here on Earth, How many Princes of Great Names, and ſwelling Titles, and vaſt Empires, and Kingdoms, beſides that Peculiar Immediate Government of God over *Iſrael*, till He ſettled a Kingdom among them, and in the *Houſe* of *David*, by a moſt Particular Covenant! But to ſhew how Difficult the conſiſtency of Earthly Kingdoms with the Divine was, He firſt divided the Kingdom of *Iſrael*, and then put a full End to it, and ſettled in Judgment four ſucceſſive *Monarchies* in the World, Till the very End of any time, but of a *New Era*, Or Account, which I hope is now begin-

beginning, But now, It is moſt evident; All theſe have, though much through the Degeneracy of Humane Nature, Yet they have to us Eclipſed the Divine Glory, Soveraignty, and Dominion; That, as is further to be ſhewn; The *putting down All Rule*, and *Authority* is moſt neceſſary to prepare for the *Kingdom* of God, *All in All.*

4. It is much more yet; That God is pleaſed to Veil His being *All in All*, and His *Kingdom*, as ſo: That He for the Manifeſtation of his own Glory at the laſt, hath permitted Sin, Sathan, and Death, as under the Power of Sathan, to have a Counter-Kingdom to his own in the World; And, as the *God* and *Prince* of *this World*, He ſo Influences and Steeres the Princes of this World, that they are Enemies to, and Perſecutors of the People, and Kingdom of God, and have been ſo Generally violent to drive the Knowledge, and Senſe of Him, as much, as they can out of the World: *So that the World by Wiſdom knows not God*, and Men are *without God* in the World; *God is not in All their Thoughts*, Hereupon through the juſt Indignation of God, Sin, and Miſery, and Death ſpread Themſelves over All; Which is ſo contrary to the *Kingdom of God, All in All*, That the Apoſtle aſſures, *The laſt Enemy, that ſhall be ſubdued is Death* (As is after to be ſhewn) and both Death, and He that *hath the Power of Death*, that is, The *Devil* and the *Dead* are *Caſt into the Lake.*

5. The *Kingdom of our Lord Jeſus Chriſt*, although it is to the *Glory of God the Father*, although the *Throne of God* be in it, although He is *Excepted*, who *puts All Things under the Feet of Chriſt* in that *Kingdom*; He

is *Excepted*; That is, His *Kingdom* hath the Supremacy of Glory: And though one Great End of it is, to prepare for the *Kingdom of God*, *All in All*, yet becauſe, It is the *Kingdom* of the *Son of Man*, of the Humane Nature of the Eternal Son of God, *viz.* Of the *Man Chriſt Jeſus*; Therefore it muſt be *delivered up* and the *Son of Man* muſt be *Subject*, that *God* may be *All in All*: For this Manifeſtation of the Divine Glory of the Father, although, It is ſo Glorious a one, yet is a Deſcent from the Glory of *God All in All*; Becauſe, It is the Glorious Kingdom of the *Son of God*, as *Son of Man*, and not ſo peculiarly, and properly, as Son of God.

And this, though it be a *Kingdom* in all the Eſſentials of it, the very ſame with the *Kingdom of God*, becauſe the *Throne of God*, even as of the *Lamb* is in it; Becauſe, It is to the *Glory of God the Father*; Becauſe It is all Holineſs, and Purity, nothing can Enter in it, that *Defiles*; and becauſe, It is an Everlaſting Kingdom that cannot *Come to an End*, but can only be *delivered up*; Yet becauſe, It is not the *Kingdom of God, even of the Father*; Becauſe, It is on purpoſe for the Glory of the Lord Jeſus, as *Son of Man*, and *the Son* is not yet *Subject*; and becauſe, It muſt in doing All, It is to do, be reſign'd up, *Therefore the Kingdom of God All in All cannot be, till This Kingdom be delivered up.*

Having thus far ſhewn, In what Senſes, the *Kingdom, even of the Father*, is not yet *All in All*, I come now to ſhew; That in the oppoſite Senſes, when the *Son delivers up the Kingdom*, and is *Subject*; *God ſhall be All in All*; And herein I would not ſpeak with too great confidence, but with a Humble, and Lowly Apprehenſion of my own Weakneſs, ready to *Darken*

Counſel

Counſel by words without Knowledge; But yet with a Holy preparedneſs to bring out of the *Treaſury of the Word of God, things New and Old.* For nothing tends more to Corruption, and *Apoſtaſy*, then a ſtagnation of Knowledg, and not *Going on to Perfection* in the *Doctrine of Chriſt*, as the Apoſtle Witneſſes, *Heb. C.* 5. and *C.* 6.

1. The whole Glory of Creation in All, that hath been Created, or might have been, or might be Created, ſhall be All ſeen in the Eternally Wiſe, and All-Potent Being of God, in the Majeſty of the *Father:* And therefore I look upon it, as moſt Agreeable to Scripture, That the Frame of Heaven and Earth, except onely, That Heaven, That ſhall be the Habitation of the Glorifyed Body of our Lord Jeſus Chriſt, and of All His Saints in Glorifyed Bodys with Him, and the Manſion of Angels, and which the Divine Glory will by it ſelf Illuſtrate; ſhall *Fly away*, and their *Place be no more Found.* According to *Rev.* 20. Which by a cloſe compare of the *Viſions* of the 20 and 21 Chap. Appears to be the *Flying away* of the *New Heavens*, and *New Earth*; For it was after the *Thouſand Years.*

And indeed, ſeeing Intellectual Eyes ſhall ſee, and behold them All in God; and that there can be no looking off from God to Them, and they themſelves cannot look one upon another, Therefore there can be no Account of their Continuation in their Created State, but even thoſe New ones ſhall ſo *Fly away.*

2. The Glorys and Beautys of Divine Providence, ſhall be ſeen in Him, who is the Eternal Spring, and Foun-

Fountain, as wholly in, and from Himſelf without any Created Intermixtures, in the Perfection *of All, of Him, through Him, to Him for Ever*; (which had been in the State of Creation) with All the poſſible Variegations of Events, and the Interweaves of All poſſibilities of them this way, or that way; Far above and more clear, then they can be beheld in Creation, and Providence, as ſo obſcur'd by Created Intermixtures.

From hence it appears, There ſhall be no New Acts of Creation, or Adminiſtrations of Providence, For beſides; All that hath been, or can be, ſhall be ſeen in God; If they ſhould be, they muſt, and ought to be beheld and conſider'd, and God ſeen in them, For it is a Great Evil not to *Behold the Works of the Lord, and the Operations of His Hands; not to ſearch and to take Pleaſure in them*; But this is not ſuited to the State of *God All in All*, in which the Eyes of Angels, and Saints are for ever Inſeparably united to the Divine Glory, and Perfection. And even the Glory of Angels, and Saints ſhall not be ſo much beheld by Themſelves in one Another, as by beholding in that Infinite Mirror, All the Glorys Reflected from it on thoſe Angels, and Saints, and enjoyed effectively in Themſelves with unſpeakable Fulneſs of Joy for Ever: This is moſt agreeing with God All in All.

3. The whole State of *Authority, Rule* and *Dominion*, whether of Angels or Men, ſhall be taken away, firſt by the *Kingdom* of the *Lord Jeſus Chriſt*; and ſo *delivered* up with it to *God the Father*, and He with the Eternal Son, and Spirit, be the only *King Eternal, Immortal, the only Wiſe God*: All the Ends of Order, and Go-

Government being Paramount in Himſelf, and by Himſelf taken care for; and the Crown, and Glory, the Honour, the Riches, and Strength, the Wiſdom, Power, and Authority, for ever Encircling, and Sitting faſt upon Himſelf to Eternity, 1 *Tim.* 1. 17. Chap. 6. 15.

4. The Condemnation, Ruine, and Miſery of Loſt Angels, and Men, with All the Impurity of Sin, and Death; and their Dark, and Horrid Appearances and Wrath without mixture, ſhall be Removed at the utmoſt diſtance from God, and his Kingdom into the *Lake, that Burneth with Fire, and Brimſtone,* where the Devil, and his Angels, and Wicked Men are; and can offer no Reſiſtance, nor Diſturbance, nor ſo much, as Annoyance, or offence to the Divine Glory, nor to the Bleſſedneſs of thoſe with Him; and are only beheld in the Purity, Holyneſs, and in the Triumphs of the Juſtice of God to All Eternity, *Rev.* 20. *ult.* So that Salvation and Bleſſing Riſe up to Him for Ever.

5. The Redemption of the Lord Jeſus Chriſt, and the Kingdom of Redemption ſhall be Eternally drawn up into the Divine Perſon of the *Word,* and *Son of the Father* united to, or in Union with the Humane Nature, or the *Man Chriſt Jeſus*; Through which the Divine Nature, Elſe *Inviſible,* Communicates it ſelf to Angels, according to their being made by, and for the *Mediator,* and *Conſiſting in Him, Col.* 1. And to Saints; and through which, the Union with the Father is Held Inviolable to Eternity; as our Lord Expreſſes, *John* 17. *v.* 21. 23. *That they all may be one, As Thou Father, art in Me,*

Me, and I in Thee; That they alſo may be made one in us, that the World may believe, that thou haſt ſent me; And the Glory, that Thou haſt given Me, I have given Them, that they may be one, as we Are; I in Them, and Thou in Me, that they may be made perfect in one, that the World may know, that thou haſt ſent me and haſt Loved Them, as thou haſt Loved Me, and I have declared to them thy Name, and will declare it, that the Love, wherewith Thou haſt Loved Me, may be in Them, and I in Them; Now, All this ſhall be firſt (as is after to be ſhewn) made Glorioufly Apparent in the Humane Nature of Chriſt in the *Kingdom of Redemption*, and then drawn up into the Divine Nature of the Son of God, and for ever perfected in the *Kingdom of the Father*, that thus in the Eternal Son the *Father may be All in All*; And that *Glory ſeen*, and that *Love*, wherewith the Eternal Son was *Loved by the Father, before the Foundation of the World*, v. 22.

I have now Diſpatch'd the Firſt Point, I Aim at in this Diſcourſe, *Viz.* That the ultimate Reſult of the whole State of Creation, and of Redemption is into the *Kingdom of God All in All.* I come now to the Second, *Viz.*

Point 2. The Abſolute Eternal Glory of the Humane Nature of Chriſt, and of his Saints, yea, and of Angels, is in the *Kingdom of God All in All.*

Herein there are theſe two things I would make out.

1. That even the Supreme Glory of Chriſt in his Humane Nature, and therefore undenyably of Saints, and

and Angels muſt be in the *Kingdom* of *God*, *All in All.*

2. That All, that ever Hath been, ſhall Be, or can Be, is found in *God All in All*; So that nothing can be wanted beſides Him.

1. It is moſt evident, All the Happyneſs of Angels, Saints, and of Chriſt Himſelf, even in All Things of thoſe *Oeconomys*, that have Been, and wherein God hath not been in that Higheſt, and Supreme Senſe *All in All*, hath been in the neareſt Approach to *God All in All*; To have made it *Their Meat, and Drink to do his Will*; *To do always the Things pleaſing in his Sight*; Not to be *Alone*, but to have the *Father* ſtill *with Them*, as our Lord Jeſus ſpeaks of Himſelf; and in every Diſpenſation of Creation, Providence, and of Redemption It ſelf, to find Him, *Above*, *Over*, *In*, and *Through All*, is the Higheſt and Pureſt Enjoyment; and therefore it muſt needs be ſo, when He is, and ſhall be *All in All* to Eternity! And indeed, The End of All Diſpenſation hath been to Manifeſt the Divine Being to us, and to Lead us to Him by neareſt ſteps; and the neareſt of All, *Redemption*, and the *Kingdom of Redemption* is; and on that very Account, Becauſe God *All in All* is moſt beheld and enjoy'd in it.

It is the Glory of the Lord Jeſus Chriſt in His Humane Nature, to be in the neareſt, and cloſeſt Enjoyment of God *All in All*, that is; When it is moſt ſwallowed up in the Divine Union, and Communion; on Account of which our Lord Prays with Relation to His Humane Nature, to be *Glorified* with the *Father*

Himſelf, with Him *All in All*, with the *Glory*, *He had with Him before the Foundation of the World*, That is with the neareſt Approach to it, and then with the Fullneſs of it; For as the Loweſt of the Humiliation of Chriſt in the Humane Nature was, when *The Eternal Word* Left It moſt to it ſelf; *When the Man Chriſt Jeſus Cryed out, My God, My God, why haſt Thou forſaken Me*; So the Higheſt Exaltation of it is, when the Divine Perſon doth moſt draw up the Humane Nature into it ſelf; It ſhall therefore be more Glorious, when the Father with whom the Eternal *VVord* is one, is *All in All*, then when the *Son of Man* comes and is in his Kingdom; For though that be of, and to the *Glory* of the *Father*, yet becauſe the *Father* is not *All in All*, Chriſt is not ſo Glorious then, as in that *Kingdom delivered up, and God All in All.*

If then Chriſt be not in his Higheſt Glory, Saints cannot be in Theirs, but in that *Kingdom of the Father*; For their Glory is but the Reflexion of, and depends upon the Glory of Chriſt; as hath been ſaid; *The Glory Thou gaveſt Me, I have given Them*, &c.

2. All that ever hath been, ſhall be, or can be, is found in God; So that whatever hath been in All the whole *Oeconomy* in Time, and the ſeveral and various Diſpenſations, ſhall be ſeen in this Infinite Mirror, with all the Glorious Attributes, and Perfections of Holyneſs, Wiſdom, Juſtice, Power, clearly ſhining out in Them, which are Eſſential to the Divine Being; Even Creation, Providence, Redemption, the Kingdom of Redemption it ſelf, ſhall be for ever ſeen, and underſtood in the for ever Bleſſed Spring, and Fountain of All.

Now

Now from theſe Grouuds, I would ſhew, how Infinitely above All *Heigth* and *Depth*, *Breadth* and *Length*, The Divine Being Alone is ſufficient to be *All in All* to Eternity, to All the Bleſſed Saints and Angels, and Chriſt the Head of All.

1. All the Perfections, that the Mind, and Underſtanding either of Angels, or of Men can, or ever ſhall be able poſſibly to have, but Any Apprehenſion, or the leaſt *Idea* of, are All in the Divine Being; even All the Excellency of Jeſus Chriſt the Mediator, and much more in the Humane Nature of our Lord Jeſus, ſhall be found in the Admirable Excellency, the Supreme and Adorable Excellency of the Divine Being it ſelf; This is that Great Truth, which our Lord Intended, (I am fully aſſured; and not to ſignify, That He Himſelf was not One with the Father) *John* 17. 3. *This is Life Eternal to know Thee, the only true God and Jeſus Chriſt whom Thou haſt ſent.* It is a ſecondary Thing to know Chriſt, whom *He hath ſent*; Though in our State it is, as Chriſt ſaith, in another Caſe, *Like to the Firſt*; we muſt have a Fundamental Knowledge of the *One God*, before we can know the *One Mediator*; *For a Mediator is not a Mediator of One*; *but God is One*, He is that Supreme *One*, with whom the Mediator is *One*; but as we are in a State of diſtance from God, God in the Mediator brings us to Himſelf; Therefore the Mediator Alone can bring us to that Supreme *One*; and our Firſt true ſaving Knowledge of Him is By, Through, and in the Mediator; Till we come into this Kingdom of God *All in All*, of which I am now ſpeaking, and even then our Union to God, and Communion with God, with God *All in All* is Through Him.

This then is that Tranſcendent Excellency of the Divine Being, That All Perfections are His; You know, All Scripture is Full of the Expreſſions of the Perfections of God, *the Holy, the only Holy*; *The Wiſe, the only Wiſe; the Potentate, the only Bleſſed Potentate*; The True, the Good, the Gracious; *Great is the Lord, and Greatly to be Praiſed, and His Greatneſs is unſearchable: One Generation ſhall declare it to Another.* It is a Subject worthy of All Ages, and of the Higheſt All Ages can attain to; And none can reach ſo to it, no not in the very Kingdom of the *Son of Man*, though it be the Higheſt Preparation to it, can ſo reach to it, But that it muſt be *Delivered* up into this *Kingdom of God All in All.*

Now there is nothing gives ſo refreſhing a *Rain*, or *Dew* in this preſent Time, as the Diſcourſe of God; *When* Moſes *was Publiſhing this Name of Jehovah*, He thus breaks out; *Hear Oh ye Heavens, and I will ſpeak, Give Ear to the Words of my Mouth, My Doctrine ſhall drop, as the Rain, Diſtill as the Dew, as the ſmall Rain on the Tender Herb*, and as the *Showers upon the Graſs*; *Becauſe I will Publiſh the Name of the Lord*: *Aſcribe ye Greatneſs to our God*; *As for God, his Work is perfect*; *for All His Ways are Judgment. A God without Iniquity, Juſt* and *Right* is *He*: Indeed we cannot, you know, Look into Scripture, but we find the Glory of the Divine Being every where Filling it; It is the very Spirit and Power of Scripture: and there is nothing gives that *Refreſhing Rain*, as the Diſcourſes of our God: If it be then ſo ſweet, when we ſee but a Little of God, but a *part of his ways*, and but the *Back-parts* of Him; Oh, how will the Fulleſt Manifeſtation of Him, our Finite Beings are capable on, overflow us with Happineſs and Bleſſedneſs! What

Deut. 32. 1, *&c.*

What can be neceſſary to our Happineſs, or moſt Super-abundant to it, but Himſelf *In All?* Seeing *He* is *All*, in All, we ever Enjoy, All in Nature, All in Grace, All in Creation and Providence, All in Redemption are but Effulgencies from Himſelf; Himſelf is All in the Fountain, the Spring, the Sun it ſelf; Perfection of Infinite Delight and Satisfaction are in Him; whatever hath therefore been Enjoy'd in Any, in All, in the moſt Excellent of Creatures, yea, in the Created Humane Nature of Chriſt, ſhall be more Highly, more Perfectly, and Fully Enjoy'd in God *All in All*; All *Oeconomies* ſhall be drawn up into the Kingdom Eſſentially Divine, That from Eternity to Eternity is the ſame; And nothing of *Oeconomy* ſhall Remain, but what is Indiſpenſably neceſſary in Created Beings enjoying the Infinite Increated Being, which cannot be without ſomewhat of Diſpenſation.

2. I come to a Second Thing, ſhewing, How much the Happineſs of all Created Beings is in the *Kingdom of God All in All*, Enjoyed, and Full of the moſt Gracious Communications from God to Them in it; And It is this; That God is Eternally the Same in All His Perfections; Indeed He is ſo the Same from Eternity to Eternity; that He ſays, *I Am, what I Am*; *I will Be, what I will Be*; and Abſolutely, *I am.* God can never will to be Any Thing, but what He is; nor can Any Suppoſeable Being make Any Impreſſion upon Him to change Him, from what He is. But what is now eſpecially to be Conſider'd, is, That though it is moſt Adorably True, That God is thus, *I am*, from Eternity to Eternity in Himſelf, yet the *Kingdom of God, All in All* is, That Oeconomy, (if in Regard of the Abſolute Perfection of it, and

and the Unchangeableneſs of it, It may be call'd an *Oeconomy*) wherein God is pleaſed to Communicate Himſelf in Regard of the Manifeſtations of Himſelf to Created Beings, according to that his Name, *I Am*; or the Unchangeable, Eternal One, *That Lofty One, who inhabits Eternity*, without *Any Variation*, or *Shadow of Turning*; All the Variations of *Oeconomy*, or Diſpenſation, being perfectly paſt; Thus then, whatever is the Glory, Happineſs, Bleſſedneſs of Abſolute Eternity, Ever One, and the Same, That is It, which Saints enjoy in the *Kingdom of God*, *All in All*, Perfection of Glory, and Bleſſedneſs, in the Enjoyment of Infinite Perfections, and Glories, and Eternally One, and the Same. He is neither Greater, nor Better, nor Wiſer, nor more Gracious, nor Good, nor Leſs; Not only in Himſelf; for ſo He is not Greater or Leſs from Eternity to Eternity; But He is not More or Leſs, Greater or Leſſer, in the Manifeſtation of Himſelf for ever. This ſeems to be Repreſented to us, *Rev.* 5. Laſt, when There had been Peculiar Acknowledgments of the Divine Being, *upon the Throne*; and when There had been Peculiar Acknowledgments of the *Lord Jeſus Chriſt*, *The Lamb*, It is ſaid; *The Four and Twenty Elders fell down, and Worſhipped Him, who Liveth for Ever, and Ever*; After There had been the Diſtinct Acknowledgment of the Father, who *Put All Things under the Feet of Chriſt* in his *Kingdom*, as *Son of Man*, and therefore the Father was excepted from *All Things put under Him*; and after There had been the Peculiar Acknowledgment of the *Lamb*, Then there was the Acknowledgment of the *Kingdom of God*, *All in All*, ſignified in the Final *Falling Down* of the *Twenty Four Elders*, in *Worſhipping Him, who Liveth for Ever, and Ever.*

3. The

3. The Third Thing I deſire ſhould be Conſider'd, That we may more fully underſtand the Bleſſedneſs of Saints in the *Enjoyment* of God in his *Kingdom, All in All*, is; That though the Divine Being is the only Enjoyment, and no *Oeconomical* Diſpenſatory Manifeſtation of Himſelf, that may look like a Variety, or Newneſs, yet there can be no Satiety, or Wearifomneſs in the Enjoyment of the One Being; Becauſe God is an Infinite Being, There is an Infinity of Glory, and Perfection, and we Finite Beings cannot Take in All at once, nor can we be Eternal, as He is, Comprehending All Duration in One Single Point, as He does in the Supreme Senſe of Eternity. There are therefore as to us, Eternally New, and Freſh Glories, Breaking out from the Divine Being, into the whole State of Spirits, Angels, and Saints, waiting upon Him; There muſt therefore of neceſſity be an Eternity of Newneſs, and Freſhneſs of Enjoyment to us: But beyond this, Infinity hath in it Self an Indefailableneſs, Freſhneſs, Beauty, Enjoyment in its own Eſſential Nature; The Infinite Father, the Infinite Son, the Infinite Spirit, are to Themſelves, In and With Themſelves, Infinitely New, and Freſh Happineſs, and Bleſſedneſs, How much more is This Apprehenſible in relation to Finite Spirits! To whom the Fountain of Life is a Fulneſs, and a Fountain of Life, of Joy, of Pleaſures; And becauſe to Finites, It is a River of Life, of Joy, and Pleaſures, Importing a Succeſſion; The ſame, and yet always New; And therefore Pleaſures, which Imply a Newneſs, and a Freſhneſs; And in this *Kingdom of God All in All*, Theſe Glories of the Divine Being are thus *All in All*, and yet Eternally New; becauſe we in a Myſtery of

of Bleſſedneſs have *All* ſo far, as Finite Beings can take in *All*, and yet Eternally New, Becauſe we cannot take in All; There can be no *growing Old* (as I may ſay with Reverence) upon our Hands; For what *Groweth Old, Decayeth, and Vaniſheth away.* But *Pſal.* 16. 11. *Thou wilt ſhew me the Path of Life, in thy Preſence is Fullneſs of Joy, at thy Right Hand There are Pleaſures for Evermore.*

I come now to the Third Point of this Diſcourſe; To ſhew, That the *Kingdom of Chriſt* is That Holy, Wiſe, Gracious *Oeconomy*, or *Diſpenſation in the Fulneſs of Time*, or of All Times, which is of All moſt Preparatory for the *Kingdom of God, All in All*, and on which *Deliver'd up*, the Kingdom of the *Father, God All in All* ſucceeds; and without which, ſo preparing, and *Deliver'd up*, This *Kingdom of God All in All* cannot ſucceed, according to that Scheme and Frame of God hath ſet; as ſhall, by the Aſſiſtance of God, be made out from this Context, and ſummarily Repreſented in theſe Following Heads.

1. The Wiſe, and Holy Ordination of God in a Recompence of Juſtice, and Righteouſneſs to Jeſus Chriſt in his Humane Nature requires, if humbled; *Who humbled Himſelf, and Became Obedient unto Death, even to the Death of the Croſs; wherefore God hath Highly Exalted Him, and Given Him a Name above every Name; That in the Name of Jeſus every Knee ſhould Bow, Both of Things in Heaven, and Things in Earth, and Things under the Earth; and every Tongue ſhould confeſs, That Jeſus Chriſt is Lord, to the Glory of God the Father*; He had that Promiſe from the Father on the Day of his Reſurrection; *Ask of me, and I will give Thee the Heathen for thy Inheritance, and the uttermoſt*

Phil. 2. 8, 9, 10.

Pſal. 2. 8.

uttermoſt Ends of the Earth for thy Poſſeſſion, but with this Proviſion; *That Chriſt ſhould ſit at the Right Hand of God, Till His Enemies are made His Footſtool.* Now we ſee *Him thus Crown'd with Glory*, and *Honour*; *But we ſee not All Things yet put under Him*; *While He Sits, His Enemies are not put under Him*; When He *Sits* no longer, but comes, then They ſhall be *put under Him*; Till then, He *Expects*, and His *Expectation* began at His *Sitting Down*; and ;from Thenceforth, or for the *Reſidue* from His *Sitting Down*, He *Expects* until his *Kingdom*. Before therefore this Kingdom be Given to the Great *Son of Man*, The *Kingdom of God All in All* cannot be; Becauſe that *Kingdom* muſt be *Deliver'd up*, and the *Son ſubject*, which cannot conſiſt with his *Kingdom*; For the *Son Reigning*, and not *Subject* are here oppos'd to the *Kingdom deliver'd up*, and the *Son Subject*, and *God All in All*; ſo that the One cannot be, while the Other is; And therefore, ſeeing the *Son* muſt Have a *Kingdom*, and He cannot Have it, when the *Kingdom of God is All in All*, He muſt neceſſarily Have it before. It is therefore ſaid, *Then cometh the End*; That is, The End of All Time in the Fulleſt, and moſt Abſolute Senſe, when It ſhall Give Place to the Pureſt, and moſt Abſolute Eternity; But the *Kingdom of Chriſt* being the *Kingdom* of the *Thouſand Years*, the Fullneſs and Perfection of Time, as Appears by Scriptures Uſage of Them. *Pſ.* 90.4. 2 *Pet.* 3.8. and *Rev.* 20. The End Cannot be, till That Kingdom Have been, and ſo is moſt Immediately Preparatory in that very Regard to the *Kingdom of God All in All*; Becauſe It is the very Laſt of Time, and of the *Oeconomies* of it; ſo that when It is *Delivered up*, All Time for Ever ends.

Acts 13. 33.

Pſa. 110. 1.

τὸ λοιπὸν.

2. The Greatneſs of the *Oeconomy* of that *Kingdom*, as Drawing up into it Self, and Giving in Perfection All the *Oeconomies*, that Have Ever been before it, ſhew; It muſt be the Glorious one; The *Oeconomy* of the Bleſſed *Angels*, The *Fallen*, that *Left* Their *Firſt Eſtate*; The *Oeconomy* of the Pure, and Perfect Creation in *Adam*'s Unſinning, and Unfallen Eſtate; The *Oeconomy* of the Fallen Creation, and the Government of it in the Various Kingdoms, Monarchies, and Empires, that have Been in the World; the Grand *Oeconomy* of Redemption, and of the Various Adminiſtrations of it in the *Old*, and *New-Teſtament*; and ſince the Reſurrection of Chriſt, under the *Pagan* Perſecution, and its Endeavours to have Devour'd the *Manly Birth*, Chriſt and his *Kingdom*; The Undermine of *Antichriſtianiſm*, or Counterfeit of Chriſt's *Kingdom* by it, and the Perſecution of the True Servants of Chriſt, and the Judgment upon it: The *Innumerable Company of Angels* Worſhipping Chriſt, and in Glory with Him; The Glory of Chriſt, and of His Saints in His *Kingdom*, in the *Humane Nature*; and then the *New Creation*, the *New Heavens*, the *New Earth*; The *New Jeruſalem*; The *Contemptible* and *Curſed Eſtate* of the *Devil*, and his *Angels*; of the Enemies, Tyrants, and Perſecutors of Chriſt, and *His Kingdom*, and All the Wicked in General. All Theſe ſhall be ſet in a Full, and a Clear Light; That God having been underſtood in His Supreme Holineſs, Wiſdom, and Goodneſs, in and by Them, and in the Perfect Comprehenſion of Them, Saints may have nothing to do, but to Behold, and Contemplate the Divine Being it Self, and ſee All, they do ſee, in it Alone. But It is moſt Agreeable to the Divine Prudence, that All Theſe ſhould have been Firſt Known, and Seen, by Saints, in a Humane

Humane Manner, in the Glorious *Kingdom of the Son of Man.*

3. The *Putting down All Authority*, and *Power* makes moſt neceſſary the *Kingdom of Chriſt*, in the Nature of the Thing; That It ſhould be done, is Abſolutely neceſſary to the *Kingdom of God All in All*; If then the *Kingdom of Chriſt* be to do it, It muſt be before it; Now that Chriſt is by his *Kingdom* to do It, Appears, in that It is ſaid, *Chriſt delivers up the Kingdom to God, even the Father*, when he ſhall have *put down All Rule, Authority, Power*; That Variety of Words is uſed to ſhew the utter Remove, and even Extirpation of All Power whatever, but the Divine; Now this is moſt Agreeable to the Divine Wiſdom, and Glory, that It ſhould be done by the *Kingdom of the Son of God* in Humane Nature, the Son of Man; that It might be Firſt to the Glory, and Abſoluteneſs of Chriſts own *Kingdom*, which can endure no other, becauſe he hath *Many Crowns*, he is *King of Kings*, and *Lord of Lords*, to the height of Supremacy; There can be no Other, ſo much as in Appearance: And when now the *Kingdom of Chriſt* is ſo Abſolutely Supreme, It is the higheſt Glory that can be Given to the *Father*, that the Son ſhould thus *Deliver up the Kingdom to Him, All in All*; And It is the higheſt Act of Obedience, even parallel to that of his Humiliation, and Death, and worthy to be the Crowning Act of All Obedience. *Rev.* 19. 12. v. 16.

5. The *Kingdom of Chriſt* muſt Prepare for the *Kingdom of God All in All*, becauſe Death, as hath been ſhewn, as moſt contrary to the *Kingdom of God, All in All*, muſt be Remov'd; and No One, but the Redeemer, can do

this, according to the Holineſs, and Juſtice of God ſatisfied by him and according to the Glory due to him, and his Redemption; Nor ſhould It be done any Other way, but by his *Kingdom*, and Glorious Potentacy, as a *Kingdom of Redemption*; And therefore the Bounds of his *Kingdom*, both as in its Beginning, and Period, are Illuſtrated by the Conqueſt over, and *Subduing Death*; In the Beginning of It, is the *Reſurrection of the Saints*, whom he *Brings with him*, as the *Armies of Heaven*; The *Lord our God comes*, and *all his Saints with him*; and *They come on white Horſes*, in *Linnen white*, and *clean*, the Emblem of *Bodies of Glory*, in a moſt Reſplendent Triumph over Death; and *the Living Saints are Changed*, *Partakers of the Firſt Reſurrection*, who as Guarded with Life, cannot dye: For *the Leaves of the Tree of Life are for their healing*, ſo that they cannot die; Now how Great is This Conqueſt over Death in Both the Inſtances of it, in the Saints of the *Firſt Reſurrection*, taken as a Prey out of the Jaws of Death, and the Grave, as the *Belly of Hell*! In the *Living Saints changed*, on whom Death thought, as we may ſay, to have its uſual Ravage; Standing, as it were, in its Eye, under a ſeeming Poſſibility of dying for a *Thouſand Years*, and yet it can never touch Them; *Adam*'s firſt State was a *Poſſe non Mori*, or a Poſſibility not to die, but a Poſſibility alſo to die; on which Death ſo prevail'd, that he fell under a *Non Poſſe non Mori*, as the general Law; But Theſe in a Poſſibility to die, as not Actually in the Full State of the *Firſt Reſurrection*, yet as *Partakers of it*, cannot Eventually die, nor ſhall the *Second Death have Power over Them*, nor any Death touch Them; but They are at the Laſt *Caught up* to the *Higheſt Life*, and therein *Deliver'd up* with the *Kingdom* to the *Father*, to be

Zech. 14. 5.
Rev. 19. 14.
1 *Cor.* 15. 51. 1 *Theſſ.* 4.
Rev. 20. 6.
Rev. 22. 2.
Or He muſt die.

be with him, and the *Lord Jeſus for ever*, 1 Theſſ. 4. laſt.

In the mean time, *Sathan*, who *had the Power of Death*, is *Chain'd* down in his *Abyſs*, *Seal'd*, and *Impriſon'd*, and All his *Dead Fetter'd in the Four Corners of the Earth*; And when Let looſe for a *ſhort ſpace*, are Immediately *Caſt with Death it ſelf into the Lake, that Burns with Fire and Brimſtone*, the *Second Death*; and are there at the greateſt Diſtance from *God All in All*. And thus as the Apoſtle ſays, *The Laſt Enemy Subdued is Death*, juſt before the *Kingdom deliver'd up to God*, and the *Father*, as in this Context. Rev. 20. laſt.

5. The *Kingdom of Chriſt* muſt prepare for the *Kingdom of God*, and the *Father*, by preparing the Saints, both of the *Firſt Reſurrection*, and the *Living Saints Changed* for the Enjoyment of *God All in All*, Firſt as Spirits; Then as Spirits in Bodies; having been in the higheſt Enjoyments of God, that in a State, wherein God is not in higheſt Senſe, *All in All* Created Beings are Capable of; and therefore of higheſt Preparation for that State; They are therefore repeatedly ſaid to be made *Kings* and *Prieſts* unto *God* and the *Father*; and unto *Our God*; and *They are Prieſts of God*, and of *Chriſt*, and *Reign with him a Thouſand Years*. Rev. 1.6. c. 5. 10. c. 20. 6.

I would only add with Relation to this *Kingdom of the Son of Man*, that, Before it ſhall come into the Glory of the *Thouſand Years*; There ſhall be a Preparatory Opening of the *Kingdom of Chriſt* in the preſent State of the World; For when the *Seventh Trumpet ſhall begin to ſound, The Myſtery of God ſhall be finiſhed, as he hath declared to his Servants the Prophets*; And the very Account of the *Seventh Angels Sounding* is this, *The Kingdoms of this World are become the Kingdoms of* Rev. 10. 7. c. 11. 15.

the

the Lord, and of his Christ; But this being not Properly of the preſent Diſcourſe, I proceed no further in it; but Summ up All in theſe Following Inferences, by way of Application.

Infer. 1. We have before us the great Object of Contemplation, and continual humble Approach unto, tho' in our Preſent State, at ſo great Diſtances, the Fountain, from whence All that we See, or Know by Senſe; or that our Minds can expatiate upon by Intellect, hath ſprung, and into which All ſhall Refund themſelves, as into their Infinite Fountain, and Ocean, and to Eternity; All that hath been done by Him, in Creation, Providence, and even in Redemption, ſhall be ſeen in Him; and all the Satisfaction and Enjoyment, that the Intellectual Creation have had in themſelves, in one another, or in the whole Creation of God, or in the Government of it, ſhall be ſeen, and enjoyed in him *All in All*; and in an Infinity in him beyond all that hat , or can be done; and of Happineſs in himſelf beyond All, that hath, or can be enjoy'd by Finite Beings And therefore Himſelf All in All, by Himſelf alone Gives All Holy Angels, and Saints an Eternity of Unexpreſſible, Inconceivable Happineſs, Fulneſs of Joy, *Pleaſures for Evermore.*

Oh therefore that we could, even now, while we are here, continually meditate, and ſeek with our Hearts, and purſue with all our Might the Enjoyment of Him; And that *His Right Hand would Graciouſly uphold us, in Following hard after him*; And that we could argue with our Selves, what is the World, or the Things of it of Value, but as we find Him in them, and as they ſerve to ſupport us by his Bleſſing, the *Words that proceed out of his Mouth*, in our Communion with him, in our preſent State, and while we are here! For if this Enjoyment be an whole

Eternity

Eternity of Happineſs, what can we enjoy without it now? Even to this doth Redemption lead; It is every where ſet before us in Scripture, We come to the Father by Chriſt, *He ſuffer'd to bring us to God*, *We have through him Acceſs to the Father by one Spirit.* Oh therefore, how ſhould our Thoughts be upon the Divine Being it ſelf! *John* 14. 6. 1 *Pet.* 3. 18. *Epheſ.* 2. 18.

Infer. 2. This makes known to us the *Unſearchable Riches of Chriſt*, and his Redemption, who alone hath *Redeemed us to God*, and brings us by the ſeveral Steps of Redemption to *God All in All*; And beyond All, The Eternal Son of God in our Nature is both the Band of our *Eternal Union with the Father*, The *Father in him*, *He in us*; And He is the Conveyance of the Infinite Happineſs, and Enjoyment of *God All in All* to us, as hath been made out.

Infer. 3. The *Kingdom of God All in All* ſhews us the Unſpeakable Miſery of Loſt Angels, and Men, Remov'd into a *Lake* of Greateſt Diſtance from God, and the *Kingdom of God All in All*; and know nothing of it, but in the Wrath, and Condemnation, that falls upon them, ſtreaming out from his *Holy Preſence* in Anger, and Diſpleaſure, and the *Glory of his Power*, of which we may juſtly, even tremble to ſpeak, or think of, and immediately *Fly for Refuge to the Redeemer*, *The Deliverer from the Wrath to come, and ever to come.* For oh how dreadful is it to think of *God All in All*, and *He to us a Conſuming Fire.* 2 *Theſſ.* 1. 9. 1 *Theſſ.* 1. ult. *Heb.* 12. ult.

Infer. 4. This is the Great Aſſurance of the Truth of Chriſtianity, and may ſatisfie all ſincerely tender Spirits, on ſuch Scruples, as *Socinian*, or *Arrian* Principles raiſe concerning the Glory of the *Father One God.* Seeing the Gospel

Gospel so constantly affirms the Glory of the *Onely True*, *God* in the Majesty of the *Father*; And as the Final Eternal Glory, and Happiness, The *Kingdom of God*, even the *Father*, *All in All*, to be our Absolute *Eternal Life*.

John 17. 3.

Infer. 5. The *Kingdom of God All in All*, and the *Delivery of it up* is one Great Argument of the Distinct Kingdom of the Mediator; This is the Order in this Context, Christ does not *Reign*, till the Resurrection; *Christ the First Fruits*, *afterwards they who are Christ's at his Coming*, at his *Appearing*, and at his *Kingdom* together. Then it is immediately said, *He Reigns*, *till he hath put all Enemies under his Feet*; *And the last Enemy to be subdued is Death*; And *then the Kingdom is deliver'd up*. Now from the First Resurrection to the *Casting Satan* and the *Dead into the Lake*, The Spirit of God hath Repeated, and Emphasiz'd *This Thousand Years Kingdom*.

2 *Tim.* 4. 1.

Infer. 6. How Earnest should we be for the First Opening the *Kingdom of Christ*, in Preparation for its Full Glory, for the First *Soundings* of the *Angel* of the *Seventh Trumpet*; That the *Mystery* should be *Finished*; To Believe, and wait for Him, who *Cometh Quickly*, is the Truly *Philadelphian Spirit*. Let all such who have it hold it fast by Faith and Prayer, that no One may Ravish this their *Crown* from Them; but that it may Remain for Them a Memorial laid up in the Temple of the *Lord*, and that Themselves may be as *Pillars in that Temple*, *Going out no more*.

Rev. 3. 11. *Zech.* 6. 14.

FINIS.